

England 1844
HUNTINGTONIANA

LETTERS

Relating to the unhappy Dissention now Prevailing

IN THE

HOUSEHOLD OF FAITH

In which all the prominent Circumstances which the

CONTENTIONALISTS

UPON EACH SIDE HAVE OFFERED ARE (being)
FAITHFULLY AND IMPARTIALLY DISPLAYED

THE WHOLE RESPECTFULLY INSCRIBED

To all Persons who are lovers of true Religion, Truth and
Justice; and Contemners of VILLAINY and DECEIT.

They say, just now that there is brewing,

Some PROJECT to procure our RUIN;

Why truly, I believe the same,

And that some SAINTS will come to SHAME.

"Magna est Veritas et prævalebit."

LONDON:

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[PRICE ONE PENNY]

ADVERTISEMENT.

Any article which has Truth for its basis, tending to illustrate this awful controversy, will be duly attended to, by communicating it (*post paid*) to SMITH's Bookseller Portsmouth Street Lincoln's-Inn-Fields.

Number 2, Will contain the *real grounds* of the unpleasant matter in dispute; and will be published in a few days.



GODLY of the HOUSEHOLD of FAITH**BROTHEREN,**

INDEFATIGABLE in the cause of **TRUTH** and **JUSTICE**, I am prompted to publish in this manner, the prominent circumstances relating to the unhappy contentions, which at present disturb the *Household of Faith*. Anxious in the cause of *true religion*—yet totally unconnected with either party of the contentionalists, I feel myself enjoined by an *irresistable impulse*, to seek after and impartially publish, whatever may occur deserving of notice, from both parties engaged in this *momentous affair*; and to circulate it as generally as possible.

In performing this task, I am persuaded, that I shall render an essential service to religionists in general, who will thereby have an opportunity of appreciating the *real merits* of as extraordinary a case, as ever came under their notice.

The sensible and judicious *labourers in the vineyard*, will candidly hear every jota which the *accuser* and *accused* have to offer, and when all the evidence is closed, they will sum it up; and after giving it mature reflection, they will pronounce a *conscientious Judgement*, founded upon *real Facts* and consonant to the dictates of their **REASON**.

The enthusiastic *Bigot* and the blind *Zealot*, regardless of either *Truth* or *Justice*; will hastily press forward and furiously judge as prompted by their lamentable and particular prejudices. **REASON** to these persons must not be mentioned, it being considered by them, as a frightful *Monster*; the very name of which is sufficient to overwhelm them with terror and dismay. From characters of this description who are friends to both the contending parties,

parties, nothing but absurdity, rashness, and presumption can be expected; as these are the certain attendants upon a *distempered brain*, and a *disordered imagination* under which they labour. Their Judgement as well as their Conscience are not in their own keeping, but are bound fast by him whom they have chosen for their heavenly Pilot, and according as he *steers they sail*, regardless whether it be towards the *rocks of Spiritual Pride; blasphemous conceit*, or the *Vortex of destruction*. Upon the juggling decision of the FATHER OF LIES, and the WHORE OF BABYLON, these kind of characters are sure to rely; for exclusive of them at ROME, there are plenty of others to be found: For whoever under the *colour of religion* perpetrates such crimes, as the very HEATHEN WOULD ABHOR AND BE ASHAMED OF; is a *Father of Lies*. Whoever professes to *possess* the merits and saving knowledge, appertaining only to an OMNIPOTENT REDEEMER, is a *Whore of Babylon*, and a deceiver of Mankind; whether their residence be at ROME, PLYMOUTH, LITTLE TITCHFIELD-STREET, or any other part of the World. And whoever is enamoured by their *fornications*, so as blindly to follow their dictates, and that regardless of the warnings of TRUTH and REASON, are *worshippers* of the BEAST, *gallants* of the WHORE, and willing partakers in their cursed abominations.

Experience teaches us, that it is possible for the real worshipper to be for a time deceived; for even

SATAN can howl, and grin, and cant,
Act both Deceiver, and the Saint.

But the deception will not long continue, for the followers of the GOSPEL in sincerity and love and not from *slavish fear*, and false grounded *presumption*, will soon discern the charming voice of HIM, who preached *peace and good-will to all mankind*, and strictly enjoined that HOLY maxim to be copied by his followers. They will soon recover them-

themselves when seriously reflecting upon the real tenor of that Gospel which he preached, and which will assuredly enable them always to discover the *clopen* foot of Satan, notwithstanding he may be even arrayed in the pure Robes of Melchizedek.

BRETHREN.

That every *deceiver* may be taken in his own *toil*, and thereby the TRUTH verified to all Men, is my constant prayer; and without any further comment or observation, I introduce *LETTER the FIRST* to your serious attention: I know many of you have the cause of *religion and justice* at heart, and are equally with myself, anxious to detect *Villainy* and *Deceit* under whatever garb they may appear. Thine in the Truth.

W. E.

Garnaby-Street, Golden-Square.

TALEN

TAKEN FROM THE SUNDAY REVIEW OF AUGUST 14.

SIR,

I am a great lover of order as well as religion, and conceiving your paper to be an impartial one, I beg you will be so good as to allow me a corner to state what, I think, not only interests the Congregation where I join, but also many others who have Religion and its dictates at heart; and despise as much as they would Satan himself any insult which Christianity might receive, whether from its Ministers or its professors.

Having been a follower of the Rev. Mr. Huntington for some years, I always conceived whilst the word was expounded by him with such fluency as would surprize and astonish, that they were the words of truth, and that the truth which he uttered was enforced by a strict practice, and a conformable deportment agreeable to that which distinguished Apostolic verity, and made the Christian Religion sought after and respected,

I cannot tell, however, by what means, but there is a *sad falling off somewhere*, either our Pastor is *self-willed, obstinacy worldly minded and a false accuser*, or else his character is most cruelly traduced and ill-spoken of by those of his Congregation who ought to have profited by his Doctrine, rather than have gone about to *depreciate and traduce* one to whom they were *beholden for all the ghostly light which they have received*.—I shall not enter into a long preamble upon the business, but state the circumstances as they have come to my knowledge.

A few months since Mr. H. went into the West, and a Rev. Mr. Wilkinson came to Providence Chapel to preach for him in his absence—the preaching of Mr. W. was forcible, and his manner so melting, that really I believe there was scarcely a dry eye in the Chapel; and upon enquiry into his circum-

circumstances we found that the *humble man* whom we had a right to be hold as a *man of God*, considering who sent him, possessed only a small stipend of 60l. per year, which was to maintain a wife and three children. We thought that to send away a man *comfortless* who had spoken to us such *comfortable* things, would be in the highest degree cruel; therefore among us we raised him the sum of 100l and he *went away rejoicing*. Conceiving that we had not done ill, when our shepherd returned, the matter was related to him with satisfaction, but he contrary to all our expectations, vilified us *in the pulpit*, telling us *we had cast our bread upon the water* and suffered *our own Minister to be indebted 300l.* We felt our regret and surprize excited, and upon enquiry we were concerned to find that *tho' the whole chapel is made over to Mr. Huntington as his own individual property*, and he receives 800l. annually from the profits, that a debt without our knowledge had been incurred; still we were silent, and without further inquiry subscribed him 300l. Unsatisfied by what *I must really call condescension*, he not only continued to persecute his flock with invectives; but raised a gross slander against the poor man whom he himself had sent, and to whom we gave the 100l. Whether this arose from *hatred, malice, or uncharitableness*, I do not take upon me to say: but I am very sorry to add, that though every testimonial has been obtained of Mr. W.'s rectitude of conduct, Mr. Huntington still persists in traducing him; and in a manner foams against all who dare to oppose his very gross assertions, which many of us considering to be unlike a Minister of the Gospel, are about separating from one who seems, by his present behaviour, to do every thing unbecoming what we hoped to find in Mr. Huntington.

ONE OF THE CONGREGATION.

LET.

LETTER

TO THE

REV. MR. WILKINSON.

Grosvenor Square, May 25, 1796.

MR. WILKINSON,

I CANNOT address you as I could wish to do a gospel Minister, until the circumstances which I am about to relate are cleared up, which were told by Mr. Huntington to Mr. Elvey, and by him to me, which are as follows: Mr. Body would not leave Mr. Huntington, but would be with him wheresoever he was, and on that account, Mr. Huntington told him, that he was quite a cross to him; Mr. Body answered, then you must take it up and wear it; but Mr. Body's son went into Mr. Huntington's bed-chamber the morning before he came away, and told him you had given your wife the *soul* disease, and that his mother could prove it; for she, as a confidential person, had nursed your wife; and this it seems has been done since your marriage, for the first child was healthy and strong; but the two last, their flesh was flimsy, &c. and also before you married, you kept company with three or four, but went to Bristol and married your wife, without communicating your intentions to them. Now I sincerely wish all this may be as false as the devil is malicious, and if so, that the searcher of hearts may bring some signal chastisement upon those evil instruments; for a highwayman is a far better character; but if on the other hand, you have been permitted to sink into the depths of Satan, I would advise you to give up the ministry and take to your trade; for if you had all knowledge to understand all mysteries, and all faith, so as to remove mountains of unbelief in others, and even to cast out devils, yet I think such

a cha-

(To be continued)

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character would do more harm than good, by the multitude of stumbling blocks which he would cast in the way of those whose faces are Zion-ward. If you were a private character, though innocent of the charges alledged, I would leave them to the judgment of all the earth, without using any secular means; but yours being a public one, ought to be publicly vindicated and if it was one as near as a brother, or mother, they should be brought to an open shame, as a terror to others; for although they do not fear God, yet they may fear the emptying of their pockets; the law is made for the lawless, St. Paul advises believers not to go to law before the unbelievers; but they who can falsely raise such infernal slanders, are not believers, but deceivers; and if you are innocent, providence has given you enough to make it manifest to the church, and to a malevolent world. I wish to hear what you have to say concerning this shocking affair, as soon as possible, for I have been very much distressed ever since I heard it, which was last night. Mr. Elvey has set his hand to avow that the above-mentioned charges were told to him.

I am your well-wisher,

S. FENTON.

" There are *some*, who boldly aver,
 " And swear a *Saint* can never err;
 " And that, let *Saints* do what they will
 " That *Saints* are *Saints* and were so still,"

B

Mrs.

MRS. WILKINSON'S ANSWER

TO

S. FENTON.

MY DEAR SIR,

I RECEIVED yesterday, a letter which astonished me; but the Lord made use of you in raising us up, and also lifting down, and blessed be his holy name. I find that the devil reigns in London as well as at Dock; I expected something from him; always after a gale of joy and love to the believer, comes a tempest; and I find it must be so, and I rejoice in a great measure in it; for the Lord is a refuge to his people in all times of trouble.

I am very sorry to find that Mr. H. should travel post to town with a *lying devil*. I should have supposed, that as a minister, who has been so many years a mark for men and devils to shoot at, he would have been cautious to have propagated falshood, that was not established by more than a here-say tale to the injury of any man, especially a public man, as I have heard him reprove this conduct in others.

But to this infamous lie, I am at this time writing under the omniscience of the most high who is a witness to what I assert, *that I never had* nor know any thing of *that disorder** that you refer to, nor my children, for I believe you may search the West of England for three finer, healthier infants; my last child (if possible) is stronger than the first, for it never had a complaint of five minutes as I know of, since it was born, which is more than we can say of hundreds; as to its flesh being *flimsy* it is quite the reverse, as it is hard and healthy as any sucking child ever was, for which cause I bless

God

* Venereal Disease.

God, who is the giver of health and strength. Now the next thing to be answered is Mr. W.'s marriage with me, which no devil yet can make me doubt but it was alone of God. Mr. W. when he came to Bristol, told me that he had been praying for several years, that the Lord would give, not only a helpmate, but a yoke-fellow; and tried several, but never mentioned marriage to one, till he spoke to me; that Mr. Body's daughter he liked very well, but had no religion that would stand any trial: nothing more than cradle religion: that he had not been at their house for near two years, and was free from any person; and added, saying to me, if I came with him, he could promise me no one thing, but trials and crosses; I considered it, and thought, and left it with my Father, my God, and the Guide of my youth, who had taken me into his family, and adopted me as his child, before I lost my earthly father; and therefore I was not my own, but his, and he gave me to another of his children, and we sit together in heavenly places in Christ Jesus, and adore the riches of his grace and love; and while the world opposes, Satan rages, corrupt nature rising, trials great and many, we, through grace divine, are enabled to rejoice in the Lord, and joy in the God of our Salvation.

As to Mr. E. Body, I leave him, I shall not sue him at the law. I rejoice in the gospel. The many dear people of London sent, shall not be stamp'd with the devil's paw; no, no; it enables us to render to all their due, which blessing the Lord hath made you the instruments of; and may God in infinitemercy, give a double portion in this vain world, and life everlasting, is the prayer of your much obliged, and very much afflicted, and very much comforted,

humble servant,

MARY WILKINSON.

P. S. I re-

May 28th, 1796.

P. S. I received your letter, and will not let my husband have it, as it concerns me; I have answered it and now shall commit it to the fire; as he shall not be grieved in any measure that I can help.

S. FENTON'S LETTER

TO THE

REV. MR. WILKINSON.

DEAR SIR,

June 2, 1796

THE 25th of last month, I wrote a letter to you, in which I stated the accusations which Mr. Body's son had brought forth against you, and told them to Mr. Huntington; but it appears by an answer which I received from Mrs. Wilkinson on the 30th, that these charges so alledged by him are concealed from you, that you may not be grieved, which shews the strength of her affection to you, but it does not clear up the point which your generous benefactors want to be satisfied in, and however awful her protestations are, they do not remove the doubts from their anxious minds, and think it is very proper that you should be acquainted with the circumstances, and if you are willing to have it decided in a court of judicature at least to take two or three friends with you to Mr. E. Body, and ask him if he told Mr. Huntington those things, and whether he will undertake to prove them? and send me word what he says, signed by the witnesses; for notwithstanding the spirituality of Mrs. W.'s letter, they think the mystery is more deeply enveloped by hiding it from you; but they are determined to search it to the bottom, and in gratitude you ought to remove every

every scruple which they have had cause to retain. I need not repeat the assertions which I wrote before, as they are similarly stated in a letter from Mr. Huntington to Mr. Body by yesterday's post.

I remain under much concern, until this affair is finally settled, and am, for Christ's sake,

Your willing servant,

S. F.

P. S. If the charges alledged against you are not true, you will have no objection to give up the name of the medical gentleman which attends your family, and send his address to me.

REV. MR. HUNTINGTON'S LETTER

TO

MR. FENTON.

SIR

AS I understand that you have undertaken to justify and acquit Mr. Wilkinson of the charge laid upon him, and that you are appointed Ambassador to Plymouth upon this business, I think it would be no more than fair if two persons were to go; one that is a friend to me, and one that is a friend to him; and both these persons should be righteous men; for we know sinners love sinners, and hypocrites speak well of false prophets, and no doubt but unclean persons will love a whoring priest, this hath been seen in many of the pious followers of Mr. Burnham. However if this be not granted, let me tell you who was my informer: it was Mr. Edmund Body, Junior, at the Gun-Wharf; and if you ask who informed him of

of it, it was Mr. Wilkinson's wife, who was then suffering under the disease. What I have said is true in this affair; and if you endeavour to prove me a liar, read the letter which is sent from this young man, which is full proof of it. I desire that a vile person may ever be contemned in my eyes, and I desire to honour them that fear the Lord. And I hope Mr. Fenton will not wholly overlook the state of his own conscience; for if he could justify all the whoremongers in the nation, if he is not justified by faith himself, it will profit him nothing. All that I wish or want is, that you act the honest part; if not, I will meet you again in London; and once more after that, and that is at the bar of God, where no righteous person shall be condemned, and where no wicked man shall be justified.

Yours,

WILLIAM HUNTINGTON.

June 14, 1796,

Church-Street, Paddington.

LETTER II.

TO THE

GODLY of the HOUSEHOLD of FAITH.

AND THE

NUMEROUS SUBSCRIBERS to this PERFORMANCE.

BRETHREN,

I Find myself reduced to the necessity of explaining my motives for being concerned in this performance. I am called upon to do this, by an attack which I have personally and publicly suf-

sustained, from a Mr. W——ll of George-Court, who is a pious follower of the Rev. Mr. HUNTINGTON.

Jealous for the honour of his *teacher*, and blinded by a prejudiced zeal, bordering upon ferocity; this man has upbraided me as an *infamous character*, and this in the most opprobrious terms: He has also charged me with the *wicked intention* of wantonly and maliciously endeavouring to depreciate Mr. Huntington's good fame, by holding him up as an object of insult and ridicule. Treated with such gross illiberality, and provoked in such a manner, I hope it will not be deemed improper in the present instance to reply to these charges; and also to vindicate my conduct in commencing the *Historian* of the awful controversy which now shakes the *very foundations* in Little Titchfield-Street.

Previous to this explanation, I request permission solemnly to declare, that I have not the least personal animosity against Mr. Huntington on any account whatever; and further, that I am actuated in the path I am now pursuing, solely by the intention of promoting the cause of truth and justice, and the information of the lovers of true religion, and its concomitant *sound morality*.

It is true, I have sustained much injury from some of the vindictive disciples of Mr. Huntington, but Heaven forbid that I should be so inconsiderate, as to charge one grain of *their wickedness* to his account: upon the contrary, I acquit him of all concern in my persecution, and I am much deceived if he would not severely reprehend any person, whom he might hear *unwarrantably* abusing my character. In this opinion I am warranted, especially when I call to my recollection, the character which he *himself* gave of me *upon oath*, before the SURROGATE in the Ecclesiastical Court of LONDON; in a cause litigating between me and the *Legatees* of my kinsman the late Mr. LLOYD, who

who was one of the great patrons and supporters of Mr. Huntington, at his first commencement in Providence Chapel. Mr. Huntington then declared, "that he never had the smallest reason to believe me a *dishonest man*, or to entertain even a doubt of my *integrity*." Before this circumstance, I had entirely quitted my situation as *Chapel Door-keeper*, and since I have not had the least connection with him or his church whatever.

Thus much have I developed for the information of those *restive babblers*, whose sanctity and religion, consists in condemning upon the evil suspicions entertained in their own *malicious hearts*; any person who withdraws from their communion, or presumes to differ from them, when they consign all other *sects but their own*, to ETERNAL DESTRUCTION; and who, if they had it in their power (*which Heaven avert*) would destroy them from the face of the earth, amidst the murderous yell of *stone them! stone them!* for the wretches are not fit to live!

But to proceed with my reasons for engaging in this affair.

First, I consider many like myself are *poor professors*, and cannot afford the expence attached to the books which have appeared, and are likely to appear, before this controversy is concluded, but who have an equal interest with the *rich professors*, in being acquainted with the facts upon both sides of the question; which to put them in possession of can't be done by no other method, but that of impartially publishing them, at such a price, that it may be within the reach of almost every person, however humble their condition.

Secondly, Being well aware that a numerous host of *professors* are mere *talebearers*, and make it their chief *doctrinal point*, to run to and fro, from Chapel to Chapel, and from House to House, blow-

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blowing away the fair fame of both *Preachers* and *professors* like chaff before the wind; to the disgrace not only of *themselves* as Christians, but to the great danger of sapping the very foundation of the *DIVINE SYSTEM*, of their *LORD* and *MASTER*, and the introduction of immorality and infidelity. And knowing it is the constant practice of such *disgracers of religion*, to add or diminish to or from any subject according to the dictates of their deceitful hearts; I deemed it necessary to check them in their wicked career, by faithfully transcribing the most material *charges* and *rejoinders* of both parties, immediately as they transpired.

Thirdly, Regarding Mr. HUNTINGTON as a *sent* Minister to preach the GOSPEL, and Mr. WILKINSON in the same point of view; and being convinced if they were such in the end the *Spirit* must infallibly *witness* with the *Spirit*, thereby proving them both men of GOD and immediately under his divine influence; which could not fail to reconcile them to each other notwithstanding the *devilish* strife now separating them; I was happy in this opportunity of bringing *them* both to be tried by the FIRE of public enquiry; which scarcely ever fails to purify the *pure metal* from the *dross*, and to unfold all mysteries.

Fourthly, Considering that if *one or both* should be reapers of SATAN'S harvest, it could not be long concealed, for the *lying spirit* would soon betray itself, and be visible to those whose eyes are opened, and who can distinguish *craft and deceit*, from the *pure manna* of the GOSPEL of life, and the light of REASON: And to enable them to do this *great thing*, it was necessary some persons should patiently listen to *all*, that both sides of the *contention* had to offer, and then faithfully report the *evidence* to the TRIBUNAL of those who

C

thereby

fear the LORD in sincerity and truth, who would thereby be enabled, impartially to decide between *accuser and accused*.

Bretheren, These are my reasons for interfering in this *serious* affair, I call it *serious*, for surely it is of importance to know, the real complexion of MEN who have long blazoned as *shining lights* in the courts of the Household of Faith. It is time for the heirs of the HEAVENLY KINGDOM, to "try the spirits, and see whether they be of "God;" when they hear some of the most *spiritual* men to *outward appearance*, charging each other with the commission of *such horrid crimes*, as harrows up the very souls of *them*, who pretend to no *spirituality* whatever, and who of course are infidels and unbelievers. If *stocks and stones* are moved, why not *animated substances*? Let us try *them*, let us do justice; if we find them innocent, let us rejoice; but if we find them guilty, let us hold them up to the world.

"As hypocrites, and what is worse,

"The scorn of men, and God's eternal curse."

If I may presume to judge from the extensive sale of this small matter, a *blessing* has been given to my endeavours; which justifies *my conscience* in the part that I have taken, notwithstanding what Mr. WORMALL or any other *bigotted clamourist* may denounce or threaten, "in the mighty mad "of their rage" to the contrary.

Thine in the truth,

Carnaby Street.

W. E.

TO THE

EDITOR OF THE SUNDAY REVIEW.

SIR,

I Could not well devise what was your drift when I discovered at the head of one of your columns

columns the word HUNTINGTONIANA, I felt myself rather disturbed, lest the memory of a late very worthy and venerable Countess was to be sacrificed to the caprice of some ill-natured individual, who might rejoice in depreciating, what was not in his power to amend.

My anxiety soon subsided, however, upon finding that the internal part of that gigantic dissector of religious opinions, *W. Huntington*, was to be anatomised; and, that he who had been the porcupine, the adder, the cockatrice of Religion, was himself to be tried *even as by fire*, and to see how he himself would be found to weigh in the ballance.

I am sorry that the letter sent by one of his friends, in his vindication, testifies much against him; for whatever is uncharitable, and unchristian-like, may be discovered in that letter. I therefore made enquiry concerning the facts mentioned in the first letter published in your paper, and find not only how justly the censure was directed, but also that this very reverend coalheaver outdoes all his former outdoings, and has *absolutely divided his Congregation*, by disposing of new tickets for the pews, and expelling a part of this Congregation to seek the gospel at random! And yet this is the very congregation who, in an unguarded moment, have invested him with a power to drive them from the place of worship themselves have been at the expence of erecting, and compelling them to go into the fields to hear Mr. *Wilkinson*, who is now in town, and who I trust will not be long ere he meets a settlement to curb the dragon, who vomits only the foam of rancor, envy, and diabolical disposition. Now it is to be hoped, will be repaid his ungrateful and shameful conduct to Dr. *Ryland*, and the late Mr. *Woodgate*; for he

that hath no guard upon his own tongue, is like a City without Walls, &c.

I am,

A CORRESPONDENT.

South Audley-street,

Aug. 15, 1796.

TO THE

EDITOR OF HUNTINGTONIANA.

MR. ENGLAND,

IN your second number I observe a scandalous letter addressed by *William Huntington* to Mr. Fenton. I term the said letter *scandalous*, for I consider repeating the old grievances of a repenting finner, who is a *minister* of the gospel, as highly *scandalous*.

The fact I allude to respects the Rev. Mr BURNHAM*, who some years since, in a warfare between the *flesh and spirit*, in which the former got the better, when the *outward man* being left to himself, unfortunately fell into the depths of *sin*, where he continued for a period; but the face of a *merciful Saviour* again turning towards him, he was quickly raised to proclaim the infinity of his deliverer's mercy and love.

As a person acquainted with the *mysteries* of salvation, I ask you, can W. HUNTINGTON as a *Christian*, and a preacher to *Christians*, be justified by that *gospel* which he teaches in wantonly reproaching a finner with his past errors?

A merciful God has graciously raised a contrite finner; is there any thing in this novel to believers?

Vide page 13,

ers? Does not *Huntington* preach the immensity of a REDEEMER'S mercy to the worst of *sinners*, and that HE will blot their sins from HIS remembrance; and though they be as red as *scarlet*, that they shall be washed as white as *snow*? Then why is the same man more vindictive and unmerciful than the GOD of MERCY, the benevolent forgiver of the contrite evil doer? It is well known *Huntington* takes the appellation of S. S. or *Sinner Saved*; a glorious distinction, and preferable to all earthly titles whatever; but does it belong to him alone? Heaven forbid! I hope there are millions who have equal pretensions to it with himself.

Suppose Sir, I was so indiscreet as to call DAVID and SOLOMON *murderers and whoring professors*; PETER a blasphemous lying professor; and even HUNTINGTON a *whoremongering professor*, and a seducer from the paths of virtue of an innocent young *Dinah*; what would be your answer, for you could not *literally* deny the charges against either? I know you would talk to me of *original sin*; the wickedness of the heart, and the perverseness of human nature. You would also tell me of the purification from *sin* by the operation and influence of *mercy* from the *throne of grace*, and with a laudable enthusiasm, you would dwell upon the mercies of the CREATOR, manifested to the worst of offenders. You would ascribe it a lasting memoir of his love to the worst of *repenting sinners*, that such examples of mercy were upon record. You would declare that sinners never need despair, when they remember that DAVID the *adulterer and murderer*: SOLOMON the *luxurious, lascivious, and even idolatrous*: PETER the *blasphemer, the liar*, and the *denier of the LORD of life*: HUNTINGTON, the *fornicator*, and the *seducer of the innocent female**, all were enabled by *grace* to repent of their

* Some of his literary performance.

benious sins; and by the love of a precious SAVIOUR were justified in HIS father's sight.

Such would be the manner in which you would answer me; then does not the same reasoning apply to *William Huntington*, when vindictively calling to remembrance the *past errors* of that contrite sinner, Mr. Burnham?

The way in which this has been done also merits consideration; *Huntington* in the moment when his heart was swollen with jealousy and malicious satire against Mr. Fenton, without any previous provocation, with one stroke of his infallible pen, mischevously dashes Mr. Burnham into public notice, and holds him and some of his followers up in *terrorem*, as an example to caution Fenton from becoming the defender of a "whoring priest." Good God! Sir, should it be the practice of a Christian whenever his temper is ruffled, thus to give vent to his rage and malignantly repeat the *past errors* of repenting sinners? If such conduct is justifiable, who can appreciate the melancholy consequences which will arise from it? or when and where must it end?

It will not only tend to fill the mouths of the carnal minded, and the scoffers at sacred things, but such vindictive tyranny will tend to depress the everlasting gospel itself.

In this affair I am decidedly of opinion, that the reverend Sinner Saved has suffered his passion to get the better of his reason; and has not only acted unbecoming a minister, but even derogatory to the very essence and nature of that gospel, which he so profitably expounds.

The malignancy of his deportment to Burnham, can only be equalled by the awful, yet ill-timed reports which he has circulated of *Wilkinson*. By no means a friend of the latter, whose face I ne-

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ver beheld; yet a determined advocate for justice; I presume to contend, that *Huntington* has manifested great imprudence, in exhibiting such atrocious charges against *Wilkinson*, upon so slender a foundation.

The moral character of a *gospel minister* is his chief dependance; no person will receive his admonition, that has the least doubt of his rectitude of conduct. Take his character away and perhaps you ruin him for ever. How careful then should persons be, when they circulate reports prejudicial to ministers; and how reprehensible is the conduct of those who are *industrious* to defame ministers upon weak grounds. What would society think of a man who upon the slightest cause of offence or jealousy, presumes to ruin his neighbour and destroy his family and establishment? Doubtless they would justly stigmatise and punish him as a monster, and an enemy to the *Human race*. What then must religious socialists think of a man, who preaches under the character of an *ambassador of truth*; and who upon the *transient* report of a *chattering boy*, comes forth and charges a brother preacher, with the most abominable crimes, the consequence of which, for ought he knew would consign to ruin the preacher, his wife and innocent family? Surely, reasonable believers and even unreasonable infidels, must consider such a person a malignant, vindictive, and mischievous character; meriting the most severe chastisement.

I am stimulated thus to animadvert upon the conduct of *Huntington* towards *Wilkinson*, from the enquiry which I have made into the merits of the charges adduced by the former against the latter; which I have well considered; and upon the principles of *justice* I think I am warranted in asserting, that there is not the least matter of *fact* proved, that will warrant any reasonable person to criminate *Wilkinson*.

I know

I know Huntington, and many of his *Furioso's* maintains the contrary, but of this I am regardless for the more *accusers* criminate an *accused* without producing facts to substantiate their *accusations*; the more I am certain of their vindictive intentions; and the more I deem the *accused innocent* and entitled to protection.

It is a principle founded upon justice and which is scrupulously acted upon in most civilized countries; never to declare the guilt of an *accused* until fairly established, nor to *condemn* upon mere suspicion; and shall those who pretend to be superabundantly enlightened! to have their *names* enrolled in the *Book of Life*! and to be initiated in the mysteries of the God of *mercy* and *justice*! be behind hand with the *heathen* in the practice of those *godlike* attributes?

If there are persons who profess themselves of a superior order to the generality of Christians, that act so *unjust* a part, Oh! my soul come not into their *assembly*: And, Oh! ENGLISMEN rejoice, that such *fanatics* bear no *spiritual* rule over your *consciences*; and if you value your safety, be upon your guard lest they attain the *high places*? for, if that unfortunate period should arrive, the innocent assuredly will be confounded with the guilty, and the shield of *Virtue* will no longer protect the possessor from *ignominious destruction*. This Mr. Editor, is part of my opinion of Mr. Huntington's recent conduct to Messrs. *Burnham and Wilkinson*, and if it merits a place in your laudable undertaking, I shall not repine at sacrificing an hour in writing to you upon the subject.

Equally anxious in the Truth,

A REASONABLE MAN.

Fermyn-Street, Sept. 17.

(To be continued.)

HUNTINGTONIANA.—Num. IV.

THE

REV. Mr. WILKINSON'S ANSWER

TO

S. FENTON.

Vide Page 12.

DEAR SIR,

I Am exceedingly sorry any thing should arise to distress the feelings of my generous friends in London. If a word of testimony from me would produce any good effect, I can assure them, before the Searcher of all hearts, that I never was in the habit of keeping a whore either before or after marriage. Through infinite Mercy, my dearest wife was never afflicted with any bad disorder, much less any bad disorder from me; and the children which God hath given us I believe, are as healthy as any infants in the kingdom. Young Mr. B has just been with me, and says his mother denies now what she before asserted. I am much grieved for this family, that they should be duped by the devil to bring forth such falsehood. But what is it suspicion, and envy, with two or three half words, will not produce? I discover in this business a long-held bad temper relating to my conduct to the daughter; conduct they esteem vile, but such as I account honourable and praiseworthy. What you advise with respect to the medical gentleman would be readily complied with, did I not suppose you would obtain more satisfaction if a line was directed to him by some friend in town. A letter for Mr. Little, Surgeon, St. Auburn-street, Dock, would receive a speedy answer.

I expected some sharp conflict from what was felt and occurred in London. The truth is veri-

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fied

fied to, No cross no crown. Left I should be exalted above measure, the thorn in the flesh. I hope it is for some great use; to constrain me through love divine to call mightily upon the Lord for his directing and supporting goodness. Satan's fiery darts must fly about, or there will be no work for prayer, faith, and patience. I suppose the people of Providence are saying, "The teacher a deceiver. We were deluded, &c. &c." Be this as it may; I had no hand in coming, nor did I preach in my own name, nor did I attempt to influence by flattery or error. The work was of God, and what is now doing I believe will terminate in his praise, and my advantage. I shall write, God willing, to Mr. Stephenson by the next post.

Yours, dear Sir,

JOHN WILKINSON.

Dock, June 6, 1796.

P. S. Mr. Little is the only person that ever attended my wife in Dock. Through great goodness I have not been attended upon by any medical gentleman for better than twenty years past.

S. FENTON'S LETTER,

TO

MR. LITTLE,

APOTHECARY, PLYMOUTH-DOCK.

SIR,

THERE has been a report propagated in London, which originated at the Dock, that the Rev. Mr. Wilkinson has given his wife the foul disease; which rumour has very much distressed the minds of a great number of the advocates for the *truth* in this metropolis; and as Mr. Wilkinson

son says you are the only person that ever attended his family, a line expressing what you know about this affair will be very acceptable to them, and much oblige,

Your very humble servant,

S. FENTON.

No. 23, *Parl. Street, Grosvenor-Square.*

June 17, 1796.

MR. LITTLE'S ANSWER

TO S. FENTON.

SIR,

IT is with the greatest pleasure that I now address you on the subject of your enquiry concerning the Rev. Mr. Wilkinson. I have attended Mrs. Wilkinson in child-birth of three children, and during her last lying-in, and some time previous to it, she was confined by a very severe rheumatic fever, which terminated in an affection of the joint of the knee, which threatened a permanent lameness, and, though several months since, she is hardly yet recovered from it.

I never have been consulted upon any such occasion as you mention, nor have I the most distant reason to suspect she has ever been under any other medical person. The report I consider to have been propagated from some dark design; and I found that opinion upon the attentive and solicitous manner in which Mr. Wilkinson, as a husband and a father, has, as far as my knowledge extends, conducted himself towards both his wife and children.

If the account which I have related, both with honesty and candour, shall serve to rescue the character which has been aspersed, I shall consider the opportunity of doing it as a happy moment of my life.

I am, Sir, your obedient, humble servant,

Doct, June 22, 1796.

D. LITTLE

Mr. ENGLAND.

By inserting the following you will oblige
your humble servant,

A REASONABLE MAN,

Fermyn Street, Sept. 28, 1796.

THE ISHMAELITE PREACHER.

THERE is a man that in his fury,
To hell sent RYLAND and De FLEURY;
Hand over head with rapid speed,
For differing from him in his creed:
And will allow on no pretence
GWYNNEP a grain of common sense;
For impudence is not at loss
To vilify old Father Joss.

A SAINT commanding by his nod
Darts from the "naked bow of GOD;"
And shoots them with the greatest ease,
At whom and wherefo'er he please.
At any time can closely shave,
TIM PRIESTLEY, for an arrant knave;
And with two twists of ugly wry mouth,
Wound CHARACTERS as far as Plymouth;
Bring them to town and there dispatch 'em,
As Taylors fleas whene'er thy catch 'em.

HE, in the catalogue of evil,
Plays Hocus Pocus like the DEVIL;
PRIESTS, FATHERS, BISHOPS, sends pell mell,
To broil upon the coals of hell;
And like a Cook is always boasting,
How dev'lish well they stand the roasting.
BISHOPS he says, should not exist,
Since they of popish rags consist;
As for lords and dukes and gentry,

He'd

He'd rather see a Tinker's entry,
 Into his undefil'd SANCTORUM,
 And would treat him, with more decorum;
 More Godly hope to him subscribe,
 Than to all the tinsell'd tribe.

THAT church of England and Rome.
 " Is one step up, and one step down;"
 Both Antichristian and agreed,
 In persecuting the heavenly seed.
 The church's prayers is fit for fools,
 And is but a " popish *chest of tools*;"
 All this he has a warrant for,
 As JESUS CHRIST's Ambassador.

LOUD and oft' you'll hear him rant,
 Equal in zeal to good DURANT;
 That the *gospel* is his barrier,
 And himself a gospel warrior;
 Another MICHAEL devils to sell,
 Or kick JOHN WESTLEY into hell.
 WESTLEY! the wretch who had no grace
 In *hell*, now has a howling place!
 An *infidel*, worse than the *Turks*!
 Crying, shew me thy *faith by works*;
 WESTLEY! who, his long life did bawl,
 That CHRIST "' died for *sinners all*"
 The heretic, and to be brief,
 Next to JUDAS, the greatest thief;
 And as damned a deceiver.
 As e'er *Jedud* a believer.

THIS MAN will prove that the elect
 Of CHRIST, are one *peculiar sect*;
 Engrossing wholly all *salvation*,
 And all *bombproof* to *reprobation*;
 And that this highly favoured few,
 Are gathered in *his table pew*.

Further

Further affirms, good MISTER KNIGHT,
 To be in porridge a chip downright ;
 " A worthy man, but very slow
 " At giving SATAN the *knockdown blow* ;"
 This KNIGHT alone he fails to goad,
 But pity the rest in *Tot'nam Road*.
 For them he damns, not *one* but *all*,
 Like a bold true blue *original*,
 IF YOU this worthy man would meet,
 Go HUNT for him in *Titchfield-street*;
 And if the sermon should be over,
 Enquire particulars of TALL GOVER,
 The Cobler ; who is very famous,
 And in *his way* no ignoramous ;
 And be assured this Godly Don,
 Will well bespatter WILKINSON.
 Should GOVER, sir, be gone to *Zion*,
 Another *friend* you may rely on,
 One that devoutly loves the Lord,
 By some, named Mistress RUTHERFORD :
 The LORD *she* loves, is Parson SACK,†
 Who took from her *broad shouldered back* !
 A heavy weight of carnal stuff,
 And sent off the devil in a huff ;
 Running posthaste like LITTLE TUFF.*
 On each of these you may depend,
 For a true narrative my friend,
 Of this *lawless linsie woofsie* brother,
 " *Half of one, Order half another,*
 " *A creature of amphibious nature,*
 " *On land a beast, a fish in water.*"
 " *That always preys on grace, or sin,*
 " *A sheep without, a wolf within.*"

† Once the appellation of Mr. Huntington.

* A certain amorous and moveable clerical character.

To

TO the EDITOR of the SUNDAY REVIEW.

SIR,

I have lately been enquired of by several people if I had seen a paragraph inserted in your REVIEW of the 24th, of August,† relating to Mr. Huntington and his conduct towards Mr Wilkin- son of Plymouth; my answer has always been in the negative, but about halfe an hour ago, at a friend's house, I promiscuously took up an old REVIEW, in which was the very paragraph I had been so often referred to; the contents of which are so glaringly false, and the facts alluded to so wickedly misrepresented, that encouraged by your declaration of a readiness to insert what might be offered on either side, I determined to send you a very short refutation of that calumny, which has been propagated through the medium of your Paper; against the *most enlightened, the best instructed,* and the *most successful Minister of the Everlasting Gospel*, which now remains in this kingdom.

First, let those who know any thing of the mysteries of God, consider the ignorance of the writer of that paper in heavenly things; he says, "for some years he conceived that Mr. H. preached the words of truth; but now acknowledges himself an infidel."

In the next place, he says "there is a falling off somewhere; either it must be the pastor's fault or the congregation's:" It is neither the one nor the other; it is the fault of a part, and but a very small part, of the congregation, *whom the Devil has stirred up* to persecute, reproach, and revile the *Lord's servant*, while they *extol* and *lavish* their praises, without bounds, on him, whom there is too much reason to believe is but a *minister of Satan*, and a deceitful worker. I take now upon me to decide this most important point:—this much is certain, that Mr. W. is a very suspicious character; that he

divided

† Vide No. 1. Page 6.

divided the church under that venerable man Mr. Kinsman; that afterwards his congregation subdivided on account of reports against his moral character; and that he has now left Plymouth, because those who best knew him there, will not support him any longer. Is this the man the world prefers?—The world will love its own.

Well it may be asked,—but what has Mr. H. done?—Being at a friend's house in Plymouth, Mr. H. was representing to the company how heinous a crime it was for one man to countenance another man's sins. Mr. Body, jun. was deeply affected with a sense of guilt upon this head, knowing that he had committed this very sin. When the company had retired to bed, Mr. B. went into the room where Mr. H. was alone, and told him how distressed he was on account of having committed that sin; that he knew W——n had done *so and so*, mentioning a variety of particulars; and that he had endeavoured to keep it secret from his father, who was the chief supporter of the place; and that hoping God had forgiven him, he continued to hear him as usual, Mr. Huntington hearing all these things of W——n was exceedingly grieved:—Says he to himself: “I am reputed to be an Antinomian in London, and now I have been down here preaching to a congregation of little better than professed Antinomianas. What will professors say? how will God's holy name be blasphemed?”—With these reflections he set off to town, not knowing any thing of a collection for Mr. W.; not knowing that any one was particularly partial to him, more than to any other Minister of the Gospel. When he returned home he was told how M. W. had been received—what had been done for him—that the congregation had collected him 117l. This increased his affliction.—“Is it possible, (says he) the congregation I have been preaching to for

(To be continued)

so many years, could have been so deceived! will they, as it were, put out their own eyes, and give it to a rank Antinomian!—Do they prefer the doctrines of Antinomianism to the pure doctrines of the Gospel of Christ? Have I been preaching so long time in vain, if it be yet in vain!"—With these reflections his soul was troubled; and it is reasonable to suppose he was vexed with this thought, that they should be so ready to communicate to an *imposter* while they labour under the natural load of a debt upon *their own* chapel.

As to the man having 117l. I am fully persuaded, if he had got 517l. Mr. Huntington would have rejoiced, had he believed the man to be a *faithful ambassador* of Christ and in need of it. As to Mr. Huntington's income, at present it is liberal and comfortable; it is well known he has suffered extreme poverty and indigence; the Lord has *wonderfully appeared* for him, and his income has gradually increased; he has had a large family to support, and has at this moment. I believe the boasted 800l. a year is reduced, by necessary expences, to between 500 and 600l. His liberality is known to many, and acknowledged by few—he has more enemies than most men ever had, and, I believe, chiefly for the truth's sake.

Thus, Sir, I have sent you a few particulars, sufficient, I think, to refute the calumnious reports spread against him. I have no doubt of being able to refute every wicked charge they lay against him; but forbears to say any thing more at present, being willing to take the hint, of not making my paragraph too long.

I am, Sir,

Your humble Servant,

A Member of MrH's Church.

F

HUNTINGTONIANA
To the EDITOR of the SUNDAY REVIEW.

SIR,

IT has been somewhere observed, that "no man is so much a fool, as not to have wit enough some times to be a knave; nor any so cunning a knave as not to have the weakness some-times to play the fool; because the *eagerness* of a knave, maketh him often as *catchable* as *ignorance* maketh a fool; and there is not so pleasant a quarry, as a knave taken in a net of his own making. This is not only evident in the moral, but in the religious world.

I have often heard of a certain *coal-heaving Preacher* who bears *two names*, one of which being of the earthly property, and used when he *laboured in the PIT*, we forbear to mention;—the other corresponding to divine spirituality, and as *he himself* has testified being given to him by revelation, we certainly have a right to declare, is HUNTINGTON. The origin and conduct of this HUNTINGTON, are similar to those of Ishmael; and as that base born offspring of a Canaanitish, bond-woman, set his face against every man, so this spiritualized Ishmael has set his face against all professions except his own, and denounced the most horrid anathemas against every one that differed from him in opinion. Having acquired, by habit, all the necessary assurance by which he might rise in the estimation of the benevolent and unthinking, he ventured at *Apostleship*; the simplicity of his congregation put them off their guard, and his knavery passed unsuspected.

As all the Apostles had supernatural powers given them, this *humble imitator* had also his supposed *divine interferences*, so that if he wanted a *pair of breeches extraordinary* he only asked *above*, (according to his own expression) which we have

a right to imagine *the pulpit*, and he was sure to have it, *without money and without price* *.

Like the ancient Bishops of Rome his assumed humility gained him such *possessions and power*, that keeping pace with them, his arrogance equalled their's; and, with a fortune of nearly ONE THOUSAND pounds per annum, he assumed the privilege of Antichrist;—he began now to lay about him curses to such a degree, that no congregation was free from his *damnation*. Many a flock has he scattered; many a good minister has he separated from the church, and left that church to seek anew the doctrines of which he had deprived it. The members of his own flock were *duped* by his *cunning* or *harrassed* by his *threats*; so that they implicitly obeyed his *mandates* lest they might incur his *maledictions*.—Shall we say that even the POOR'S BOX has been purloined of the Sacrament money, and the well-intentioned contents seized to support a gorged appetite, already over grown and distended by the tribute constantly demanded of a complying and generous people, and that one of the members was ultimately *excommunicated* for the discovery of an act so base and sacriligious; surely himself must have been lost to that evangelical passage, "He that giveth to the poor, lendeth unto the Lord."

His pleasure also intervening, an *Apostolic* march to the West was lately undertaken, and a *deserving* minister of the gospel supplied his place in such an effectual way, that the congregation, subscribed and relieved the necessities of the *poor man*. The rich apostle returns, and from his pulpit denounces vengeance against the congregation for their *charity* when he was 300l. in debt for the chapel which this unthinking people had previously made over to him as a *freehold*—they however subscribe even this 300l.—and he instead of viewing the gift as it was intended, receives it with fullennels, and abuses the poor man who had been relieved—indeed he

* See the Bank of Faith, &c,

fraduces him in the tenderest part; and though every testimonial is obtained of the other minister's integrity, this modern Antichrist, willfully blinded, continues his wicked slander; and although also it has been satisfactory proved, that the other minister does not deserve a single censure, yet this very *mild*, this very *humble*, this very *christian-like* and truly *charitable* PASTOR—from his pulpit—HOPES THAT THE DEVIL WILL SOON GATHER IN HIS OWN HARVEST!!!—meaning his opponents in the congregation.

Whether this is likely to be the case or not in every particular, I do not take upon me immediately to say; but this I can assure you, that the bread which he dealt out to others is likely to be distributed to him again—for the congregation has separated—and whether the Devil will gather his harvest out of the *Freehold Estate* in *Little Titchfield Street*, or from the hired apartment in *Tottenham Street*, time only can show.

I will not take up too much of your Paper, but conclude; that “A proud man has no God; an envious man no neighbour; and an angry man hath not himself.”

Grosvenor-square,
Aug. 20, 1796.

THEOPHILUS.

To the EDITOR of the SUNDAY REVIEW.

SIR

THE interest which you seem to take on Mr. H.'s side of the question in your preface of last Sunday, argues much against the impartiality which you promised; therefore I am doubtful whether an admission will be given to any essay which may elucidate a business reflecting on whatever

whatever constitutes religion and moral rectitude. However I have risked a Letter, hoping at least that you, upon consideration, will give it an insertion. The Letter which was signed by a *Member of Mr. H.'s church* †, appears to me and many others, to have a very near acquaintance indeed with Mr. H. himself; for who is it that can tell what a man would think except he were very intimate indeed. I therefore reasonably conclude that Letter to have had its birth in the *very closet* of Mr. H.; and although he has vented unreserved compliments on himself, at the expence of much virulence towards Mr. Wilkinson, there is enough to discover much rancor, much uncharitableness, and, I am sorry to add, much self-interest. Whether Mr. H. possesses 800l. or 600l. per annum is a matter of indifference, any further than that he should be taught *liberality*, and not obstinately to oppose the doctrines of Truth, contrary to every precept which the Gospel teacheth. To evince how far prejudice and illiberality may be carried, I request you to insert a letter from Mrs. Wilkinson*, in answer to Mr. Fenton, the gentleman, of whose bounty Mr. W. had partook, and who upon the calumny being so industriously circulated, was anxious to have the strict truth to appear.

Grosvenor-square,
Sept. 14, 1796.

THEOPHILUS.

To the EDITOR of the SUNDAY REVIEW.

SIR,

IF the Huntingtonian controversy turned solely on the merits or demerits of the parties implicated, they might, without injury to the dignity of the cause, be safely left to settle it themselves.

The

† Vide Page 39.

* Vide Page 101

The dialectic *Shibbolath*, the violence of recrimination, which distinguish the disputants in this cause, leave little room to doubt that in ignorance and acrimony, they are tolerably pitted. While however, they deliver their strictures on each other, in that unintelligible jargon with which we have been nauseated, it is impossible the public can enter into the real merits of the dispute. Will you then, Sir, permit a neutral pen, uninfluenced by party attachments, to review the grounds and progress of this most extraordinary controversy. Your compliance with this request, will, at least afford your readers such a statement of the case as may stand some chance of being understood.

The grounds of the Huntingtonian controversy, when divested of all extraneous matter, is shortly this. Mr. H. upon the pretended authority of a young man at Plymouth, charges Mr. W. a pastor of the same place, with having communicated to his wife, and entailed on his children, a disease which decency forbids me to name. Mr. W. denies the charge, and in proof of his innocence, appeals to the testimony of a professional gentleman who had attended his wife in her labours, and who knew the state of his children's health*. This appeal produced a certificate at once satisfactory and decisive, pronouncing the charge *false in all its parts*. Here the evidence closes, and leaves the *SINNER SAVED** in full possession of the character of a false, wicked, and malicious calumniator. To what possible motive, it may be asked, can an action of such deliberate baseness be attributed? The answer to this question, will exhibit the second part of this diabolical drama.

While Mr. H. was preaching at Plymouth, Mr.

* S. S. the initials of *SINNER SAVED*, the motto which graces the title page of his books and the front of his Chapel.

§ Vide Page 27.

W. was

W. was employed to officiate in his stead at London. The congregation in London were so enraptured with the superior gifts of this stranger, (whether right or wrong in their taste is nothing to the question) that Mr. H. by comparison sunk considerably in their esteem. In addition to his distinguished talents, Mr. W. had a large family, and had also the misfortune to be poor. Affected with his situation and circumstances, and as some remuneration for "the tears of joy," (as Fenton expresses it) which his powerful eloquence drew from the eyes of the congregation, they made him a present of 110l.—Here christian reader let us pause together. You have now before you the causes of provocation given to the SINNER SAVED. Mr. W. rivalled him in popularity, and almost robbed him of his cash. Envy and avarice, therefore prompted him to do a deed, which for malignity of motive, and cruelty of intention, is perhaps unparalleled in the annals of human turpitude. Passive as Mr. H's congregation have long been in the imperious decrees of their ruling Pontiff, this transaction has at last opened their eyes to his fallibility, and produced a schism in his church which has shook the very pillars of PROVIDENCE †.

Sir, the letter in your paper of Sept, 11, carries with it the strongest internal evidence, of its being the composition of Mr. H. The one you formerly inserted with his signature annexed is scarcely better ascertained—"his speech betrayeth him." Admitting then, my conjecture right, do but observe the modest description he gives of himself, in being only "THE ABLEST MINISTER OF HIS AGE."—I protest to you, Sir, I feel for the interests of religion, when I say, that combining his practice with his preaching, it may be fairly

† The title he has chosen to give his Chapel.

* Vide pag 33.

questioned

questioned, whether he has not contributed more to the propagation of Deism by his vices and absurdities, than Thomas Paine.—If the most consummate ignorance of even his mother-tongue.—If the most shameful vulgarity of expression.—If the most contemptible ribaldry in the pulpit can make him “the ablest Minister of his age,” he is fully entitled to the high distinction.—Where now are the high rewards due to piety and learning, when such a man as this can announce to the world the enjoyment of 800l. per year regular income?—A man, who to the manners of a mountebank, unites the malignity of an assassin; and who burlesques the bible with as little ceremony, as he libels common sense.

I expected ere this time an exculpatory publication, and I held myself in reserve for a reply; but being disappointed in that hope, I am willing in the farther elucidation of this controversy (with your permission) to correspond with the public through the medium of your paper; to which if you consent, this may be considered as only an introductory address.

CALVIN.

CONSISTENT with the EDITOR's professed impartiality, he has deemed it expedient to publish a literal copy of the following Letter. Neither presuming to hazard any thing like comment, upon this well written communication, or to point out the peculiar beauties and defects in it; the EDITOR kindly offers one piece of advice to the learned writer; which is, not to indulge in future that arch propensity he seems to entertain for ridicule; and the next time he writes, to address the Editor by the plain appellation of Mister, and not by that of “The Reverend Doctor,” as the Editor has not the least pretension to such an honourable distinction.

DEFENCE

DEFENCE of the Rev. W. HUNTINGTON,

BY HIS

ORATORICAL DEFENDER,

AT THE

WESTMINSTER FORUM.

SIR,

AS I understand you are the editor of *Huntingtonia*; I beg permission to have the following DEFENCE of Mr. Huntington inserted.

Mr. Huntington is charged with vilifying the character of Mr. Wilkinson, and in your publication he is most warmly attacked upon this account.

I stand, Sir, totally unconnected with either party, I am no *bigot or enemy* of Mr. Huntington's: I am no *bigot or enemy* of Mr. Wilkinson's, consequently as an impartial bye-stander am the *best judge*.

That the conduct of Mr. Huntington is *highly reprehensible*, his best friends must admit, though he is still propt up like a tottering fabric by *New Logs or new pretended friends*: I should admire them if in the integrity of their minds, they would *show him his errors*, but they are devoid of *integrity* and still maintaing their ground for *interesting purposes*, keep on his *blind side*.

Most men are fond of flattery!!! It is in the nature of man to be pleased with himself, but when sycophants surround a man of a credulous disposition, every possible allowance should be made. Upon these *grounds*, Sir, I would defend Mr. Huntington; and instead of making him the *fort of iniquity*, my cannon shall be directed against those vilest of all characters: *Flatterers!!!*

THE

THE CORRUPTION OF GOVERNMENT IS NOT IN THE KING, it is in his creatures; the nature of his MAJESTY is harmless and inoffensive !!! HE would not care for WAR or bloodshed, if HE could rest easy; and would be glad to ease the burthens of HIS people; but being falsely persuaded, HE acts rather contrary to their wishes !!!

Mr. Huntington is peculiarly situated; he has been raised to the highest pinnacle of praise, and a man thus exalted from the lowest degree, cannot according to the *passions of nature*, but feel himself something of consequence and above wearing a curb. It requires a mind of the greatest purity; the greatest philosophy; and the utmost share of sentiment and religion to soar above the *little meanesses of nature*! But I will leave to Mr. Huntington's *rancorous* enemies the task of discovering his faults and proceed.

One allowance, Sir, I have already made for Mr. Huntington, namely, his *extreme credulity*. A man cannot help the imperfections of his mind! "The best men are but men at the best." Mr. Huntington himself is an enemy to the IDEA of infallibility in man; and let his accusers who can prove themselves FAULTLESS "Cast the first stone!"

The conduct of Mr. Huntington towards Mr. Wilkinson, proceeds from the *same cause*. You are acquainted with the origin of the affair, therefore a repetition of it would be needless; and *credulity* appears to me to have been the bane of Mr. Huntington's happiness during his term of serving as a *spiritual* preacher.

But I should be glad to know, Sir, upon what grounds you can vindicate Mr. Wilkinson, so as to clear his character from *these charges*?

There is undoubtedly *something* at the bottom. The *secret* is not unravelled.—The *difficulty* not explored.—The *question* of guilt or innocence has not

not been properly enquired into, nor the *subject* properly fathomed.

If Mr. Wilkinson is Innocent why does he not assert that Innocence? Surely a Man *would* clear himself of a Charge so horrid in its nature. But why *clear* himself before he is *proved Guilty*? is a Question that would be started in reply. I answer, Sir, that the very assertion, TRUE OR FALSE; should make a Man endeavour to keep his *character* pure and unsullied; ! and *without the Question being put to him*, he should *assert* his Innocence.

I do not say *he is Guilty*, but I will not be satisfied, unless he clears up a matter of so much *consequence*; for such a *stigma* upon a man who professes to be a *teacher*, is what should not remain, but ought to be *wiped away*. Why does he not say *Yes or No* to his best Friends who make enquiry of him?—Because he cannot Sir, consistently reply.

I do not acquit him, neither do I acquit Mr Huntington:——but how heinous is the crime of the former? He ought to be *exposed* unless he asserts his *Innocence*, or acknowledges *Repentance for misfortune*.

Scripture gives proofs of the *vilest* being pardoned; and even a DAVID the MAN after GODS own heart, was permitted to fall into a sin of a similar kind, † though the ALMIGHTY shewed his displeasure by chastising him most severely.

To conclude, the statement of the matter appears to me *clearly this*. Mr. Wilkinson has *fell*; and therefore he wishes to stand *mute*.—If he says he is *Innocent* he would LIE; !!!—and therefore add *Sin to Sin*.—If he says he is *Guilty*; he *supposes*, he should act inconsistent to accuse himself:—and therefore for these *causes* he remains *silent*.—I will admit his enemies would *triumph* if he owned himself *Guilty*; but nevertheless I would humbly offer

† There is nothing mentioned of the *venereal disease* in the fall of DAVID to be sure!

my advice, and that is, that he would *confess his fault*;—which I will venture to affirm is now *exaggerated*, and then his congregation would increase on finding he had acknowledged his *fall*, and repented his unhappy misconduct.

Let Mr. Huntington then like a brother *salute* him; let each others PULPITS be open; then the INFIDELS would say “though these men have fallen out and each have *erred*;—see the BEAUTY OF RELIGION:—they are again in stronger ties of harmony than ever: Behold! how these CHRISTIANS forgive, forget; and LOVE.

If it is not too much trouble the insertion of this will oblige,

Your humble Servant,

INGRAM COBBIN.

Oct. 19th, 1796.

To the EDITOR of HUNTINGTONIANA

OLD FRIEND,

I AM induced to trouble you with a few lines relative to the dissention now disturbing the Household of Faith, in Little Titchfield-Street, You well know that I have long been a hearer though not a disciple,

“Of the Reverend Mister Huntington,

“Known and trusted by *some* at Paddington.”

and as such I need not apologize to you for interfering in this controversy. Equally with yourself anxious in the cause of truth, I am determined carefully to pursue its paths. If I am deceived in the course which I take, I hope him who created me with all my imperfections, will excuse what on my part is not an error of *will*, but of judgment. Without farther preface I proceed to declare, that my

my soul abhors the present nefarious proceedings amongst many of the godly; and I am of opinion that their pretended intercourse with the divine spirit is but the effects of an enthusiastic imagination in some, and in others it has its rise in *craft and deceit*. When I take a retrospect of the different incidents which I have witnessed in the last twelve years, I am led to subscribe to this position of a great writer: "He that would seriously set upon the search of truth, ought in the first place to prepare his mind with the love of it, for he that loves it not, will not take much pains to get it, nor be much concerned when he misses it." The interpretation of which I take to be the divesting ourselves of every prejudice, and bringing those principles to which we have assented, to the touchstone of REASON. In pursuance of this opinion, I am determined to think for myself, and will pin my faith to no man's sleeve: henceforth I will examine before I subscribe to any man's dogmas; and also will pause before I become accessory to the wounding of any man's character, or assent to commit his soul to perdition, for differing with my TEACHER in *abstract principles*.

Having thus far given you my opinion, I proceed to investigate one part of the charges made by the great WILLIAM HUNTINGTON, against the Reverend Mr. WILKINSON: in the letter written by the former to Mr. FENTON; he observes, that Mr. BODY Junr. is the author respecting the *ill usage* which Mrs WILKINSON received from her husband, and that the said Mr. BODY Junr. had his information from the *poor woman herself*, when suffering under the *filthy complaint*. After such a declaration, I am of opinion, that no reasonable person can for a moment admit the charges well grounded, but on the contrary, must look on them to be founded either on *malevolence* or extreme *duplicity*.

simplicity. Those must be ignorant indeed, who have not observed the innate modesty which most females possess; and such will bear me out when I assert, that a woman whose *virtue* stood unimpeached, and who had received the *injury alluded to*; should have found no other *confidant* to sympathize with her under the *affliction* but a *single young man*. Had she been a woman of the most dissolute manners, it is extremely improbable that she would have acted in such a manner.

Females under such circumstances, scarcely ever fail to make their own sex the depository of their *secrets*. Nature points such conduct out to them, and abandoned to every feeling of modesty indeed must such *females* be, that would expose such *sufferings* to a giddy boy; from this consideration, Mr. EDITOR, I am warranted in asserting, that Mr. HUNTINGTON has been too ready to believe *evil reports*, and to become a *tale-bearer*. The circumstance I have stated is alone sufficient to convince me of the fallacy of the accusations against Mr. WILKINSON; for I cannot believe what I deem to be unnatural and impossible. I am of opinion, SIR, that much censure attaches to Mr. Huntington for his conduct in this affair, and I also think that if he believes in those doctrines which he preaches, he will not fail to come forward and make ample atonement for the evil he hath done his brother.

I am, Sir,

yours in the truth,

JOHN ATWOOD.

TO

TO THE GODLY

OF THE

HOUSEHOLD OF FAITH.

LETTER III.

BRETHREN,

I Have been informed that the Reverend Mr. HUNTINGTON should say I was rewarding him for his kindness to me, by publishing this narrative;—that he has been a very great friend to me; that three years since he gave me a guinea, and had been a great supporter of my family; and that I was a man of an infamous character. I am sorry Mr. Huntington can assert such stories of those who never injured him; it does not become his sacred cloath. I believe he said this from the insult I received some little time since from two of his disciples; who told me to my face, that some judgment would befall me, for having any thing to do with this *infamous business*, meaning the controversy. I have done nothing infamous, I have published what was already published; surely this is no crime.—I can say with the prophet of old, I am a man of unclean lips, and I dwell among a people of unclean lips, yet sorry should I be to defame my brother's character, or tell lies to any man's injury*. Three years last month, one of my little ones, who had been afflicted nearly three years, and had been a deal of trouble and expence to us lay dead, and we were very poor, and I had broke so much of my rest with the child, that I was unable to work; my eyes and health were much impaired, and I went into the country for the benefit of my health. An old woman of the name of BIGGS, persuaded my wife to send to the Reverend Mr. Huntington, and she would go, as

* As some of Mr. H's people is guilty of.

he

I. H. J.

he was a charitable good man, he would send her something to help to pay for burying the child; my wife agreed, thinking a small matter would be reasonable at that time; so Mrs. Biggs, with another woman of his congregation took a letter to Mr. H. and after a sharp rebuke from Mrs. H. about the begging letter, it was introduced to Mr. H. who presented them with the sum of three shillings, which was faithfully delivered to my wife, who thankfully received it. Now the matter is, how this three shillings could become a guinea? or whether Mr. H. had sent me a guinea by some person who forgot to bring it me? or whether Mr. Huntington has told this story to his people to excite their anger? If he has, I forgive him, but am sorry that he should forget to tell them, that his managers did not pay me the half guinea that was my due at Christmas-box when they discharged me; or perhaps he did not know it, but it is the truth, and I challenge them to deny it. Borrowing Mr. HUNTINGTON's words, when he explained the mystery of adding the particles *ino* and *ton* to his surname of *HUNT*; thus much have I judged it necessary to explain in this mighty affair of Mr. Huntington's THREE SHILLINGS bounty, which the godly have magnified into a guinea.

Thine in truth,

W. ENGLAND,

END OF PART THE FIRST.

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